

God before all, Creator of all, without Beginning, Invisible and Eternal; Man a special Creation, his life, exaltation and perfection the result of perfect Design, conducted by special Means, and by the Will and Mercy of God unfolded to its Ultimate.

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THE DISCLOSIVE ENCYCLOPEDIA.

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THE NINTH PLANET, POLYHYMNIA
PART SECOND.

— (Continued from page 77.)

CEREAL bids us rise. ABOVE us shines the likeness of a crown, so vast that Egypt's pyramids might be overwhelmed by it as with a dome of light. This crown we now discern to be a coronet that shines upon the brow of an aerial image, with the sound of soft music winging from afar. In its right hand appears a two-edged sword, and in its left a Cross. Its floating movement moves in waving folds about it appearing like a simple robe, spotless without a seam. Sandals of silver glitter on its feet. Its forehead bears the likeness of a silver star. Its bosom glows more like some lamp that burns before God's throne in spirit-heavens, than like a solar splendour.

At distance well adapted unto sight
this glorious form moves through the
atmosphere, and loud rejoicing, war-
bling harmonies, surround it as it
moves. It hovers eastward, and de-
scends toward the great terrestrial
city we have seen. *Cerele* speaks
again: "Dear one," he says, "thou
hast been taught that man, unfa-
larisical, is not confined to his own
birthplace; but ascends in orderly un-
folding, and goes forth through the
electric spirals that unite planet with
planet, journeying thus through the
great solar system as beauty, joy and
peace. The mingled form which thou
hast seen, so vast, so pure, so brilliant,
is composed of planetary men, led
forth from their terrestrial habitation
to behold our own fraternity, and to
commune within the palaces that glori-
fy our orb's terrestrial surface concern-
ing heavenly wisdom intermixed with
holy utterance of perfect love. When
spirits move—terrestrial spirits now
my speech refers to—in their goings
forth from Paradise to Paradise
from the plane of planetary worlds,
they move in form that represent their
own abiding-place. The many seem
as one. As thou didst see the spirits
of our planet in the form of shining im-
age of a heavenly dove, so every trav-
eling host appears in form of linear
correspondence. The spirits whom
thou sawest are from the orb as *Dia-*
demia known, and called upon thy
planet by the names of evening and of
morning star. Descend with me,
and thou shalt soon behold them wel-
comed."

Rapidly we move toward the plane terrestrial. There appears a garden in the air of vast extent, adorned with flowers, fountains, instruments that in magnetic movement fill the air with perfume and with song. This garden in the air is built upon a sloping ter-

race, like the terraces described upon Majestica. The pyramid is wanting, and the terraces are octagon, or rather nine-sided. Gradually they descend in nine great series, becoming still more beautiful as they descend toward the city at their base.

Upon the highest terrace, in the center, rises a lofty spiral edifice, formed in all the sumptuous elegance distinguishing the architecture of this lovely orb. This spiral is adorned with golden fret-work, and composed of an innumerable multitude of dove-shaped crystalizations, curiously wrought, and, in connected spiral, reaching from the summit to the base, a wreath of floral arabesques is wound throughout the spiral. This is surmounted by a sculptured blossom, shaped like a lily, white as driven snow, and rising from a stock of emerald. Above the lily floats a golden dove.

Within the spiral is an element or substance never known on the terrestrial Earth. It is composed of odors, harmonious, essential breath of living sweetness, interspersed amid an element external that appears elastic, vibratory, musical, like air charged with lightning, and compressed into a substance that is palpable. This substance rises and overpends as with a cloud of rose-like splendor the bright summit of the spiral. 'Tis an elemental virtue that bears within its element transparent forms, shaped like the globules of the atmosphere. These golden globules are the work of art, and vast as if a temple's dome were poured into a floating orb of light.— These rise up through the spiral, and move out upon the rose-like emanation, where they rest as upon a plain. These are aerial chariots, and within are formed like amphitheatres and over-spanned by an orb'd dome of melody, and are driven by winged lightnings of revolving thought.

DIADEMIA: THE PLANET VENUS.
PART I.

(Continued from page 17)

"The planet Diademina, the light-
orb of all the planets, fairest and most
brilliant in thy terrestrial firmament, the
orb of beauty heralding the dawn,
first to retire and earliest to return,
Hesper and Vesper by the poet called,
and in the language of astronomy
as Venus known;—this lovely planet
thou shalt now behold."

Emboldened by the angel's voice, charmed by such gentle accents, and all fear cast out by perfect love, my thought finds voice. "Angel, thy name I fain would know."

"My name," he saith, "is Oh ba-ma. Thou canst not understand its inner sense, but thus it sounds to the external ear."

"Tell me, thou glorious one!" I answer, "why dost thou, since all is peace and innocence, good-will and sympathy divine among unfallen spirits—why dost thou hold in thy hand that instrument of wrath, that engine of destruction?"

"I am one," the angel answers, "who am set upon the margin of our planetary world. Thus I am armed, for well I know that multitudes of demons crowd the air that wraps thy fallen planet. They have torn the crown of glory from the brow of Earth; despoiled her beauteous garment; filled

with death her groaning, anguished nature ; broken down the sacred altar of her consciousness, and trampled out devotion's flame, and filled with pestilence her vapors and with war her universal empire, and with pain and agony her broken, bleeding heart. Below the world where thou wert born I see the desert hemispheres, where evil reigns and feeds upon the spirits of the slain, and far below, yet bound to Earth by cords of elemental terror, I behold the devastated orb where demons dwell, the lake of torture and the second death. Therefore full armed our mighty cohort stands, and all around our planetary home, the outpost of the unfallen universe, unslumbering multitudes, all armed like me, watch, lest that evil host should rise from earth and hell and make fierce incursions to this land."

"Angel," I answer, "I am one of those bound in Earth's awful destiny. O, speak and tell me, such permission given, say is the enemy of God so strong? Is Earth encompassed by his multitudes?" "Pilgrim," the angel answers, "men will not, upon thy orb, believe the awful tale, but thus it is. I stand and gaze upon the death-pierced orb, thy home, and every where I see satanic armies marshaled forth, conquering the organic elements of man; making the empire of the human will; making the multitudes of men their slaves; uttering smooth falsehoods; prophesying peace, and teaching all men to believe a lie. Even elected mortals, set apart as instruments of righteousness, their art if it were possible would lead astray; and did not God the Life in God the Lord in His Divine Procedure blazon forth superior truth, thus shortening the day of Satan's empire, Earth would be destroyed. But, Pilgrim, I am sent to be thy guide. Witness thou art, and, being set apart unto this purpose, shalt be-

hold those things concerning our beloved home, its glory, harmony, unfolding truth and blessed movement of adoring love, as the Disclosive Spirit condescends in mercy to make known."

The planet Diademina cannot adequately be disclosed to mortals, for lack upon their part of knowledge of the harmonic law whereby God the Life in God the Lord in God the Divine Procedure unfolds paradises into beatitudes and glories of excellence.

The atmosphere by which it is encompassed is a fluid element, highly rarified and partaking largely of nitrous oxide; hence, inhaled into the breathing vesicles, it creates emotions and sensitive delights which imbue the entire frame with the feeling of weariness, painless, unslumbering activity. All organic forms that people the planet inhale this enchanting, invigorating and enrapturing element, and manifest correspondential attributes.

Gently upborne as by the spirit of its atmosphere, we float in middle air, and gaze upon the swift-revolving orb.

Above us the spiritual paradise, which encompasses the planet, is distinctly visible, and like a transparent sphere, whose prevailing hue is azure and amethyst, it forms a firmamental dome around the terrestrial surface.

The glorious beams of the solar orb, interpenetrating the oxygenated atmosphere, produce a variety of day hitherto unknown.

Day unto day uttereth speech; the beams of the rising sun, like waves of music, undulate upon the atmospheric element. Sunrise, noon and sunset are each denoted by a distinct and melodious utterance, that, like unto a full, orchestral symphony, awakes in every living thing a corresponding voice.

Here also the sun appeareth not only in his embodiment of globular atoms, but in his glorious humanity-formed transcendence.* He wears the image-form of a sublime archangel, crowned with a diadem, and throned upon an orb of light, holding in his right hand a scepter, and in his left hand a cross.

Gloriously rising in the east, and
coming therefrom as a bridegroom
from his chamber, he moveth toward
the meridian like unto a spirit of
strength, delighting to ascend the
Heaven, drawn in the chariot of splen-
dor, and led upward in his mighty
race.

In the hour of the noon he sitteth enthroned upon the circle of the planet, and the inhabitants thereof compared unto him are but as the airy offspring of the summer heat. He departeth in the midst of the magnificence of the western Heaven, and like a father poureth melody upon the atmosphere, melody of love; and there he commandeth a blessing, even life for evermore.

While day unto day uttereth speech,
Night unto night sheweth knowledge :
And, as the solar orb appeareth not
done in its globular form, but in its
syncretic transcendent image of huma-
nity, so also the constellations appear
not as fixed stars, sparkling as gems
within the vaulted canopy, but in
archetypal forms of angelical colossi,
each throned upon its separate orb,
and revealing knowledge according to
its position within the great temple of
eternal truth.

Thus also appear the planets, and there is no language save that which correspondeth with their grand uplifted speech ; and, like unto a multitude of glorious and lovely spirits, enthroned in a glory inconceivable and uttering melodies of wisdom throughout the night, the constellations are revealed, and the harmonic atmosphere vibrates, responding thereunto.

Upon this planet Nature appears invested with the correspondent images of personality and angelic wisdom, and through the varied realms of sensational life, as also throughout the holy families of personal existences, one everlasting voice of adoration continually ascends, whose burden is—
Holy, holy, holy, Lord God Almighty, which art, and wast, and art to come. The Heaven and the Earth is full of thy glory."

The inhabitants of this orb preeminently may be entitled Angels of Inspiration, since their existence unfolds in the midst of the revelation of Infinite Intelligence.

Upon the surface of their orb all forms external are emblematic of their inspired condition. So vitalized and so pervaded by superior elements and essences of love and wisdom are even the floral and insect as well as aerial and quadrupedal races, that these also appear symbolic forms, not only as thought illumined by love, but also as mind inspired of Deity.

MAJESTICA: THE PLANET JUPITER

(Continued from page 10)

WHILE thus continuing, a bright
meals like the glory of some more ex-
tended habitation with angelic luster
compasses the spirit. He lays aside
external garments which hitherto
was worn, and which have served to
purpose of concealing from our view
the intense and corrupting effluence
of his transcendent manifestation
in form external. His form is clothed
with purple light, whose external or-
dine is adorned with azure and gold
radiance reflecting from within. Ere
compassed by this shining sphere,
ascends a tripod, and appears seated
thereon, as on a throne of ivory re-
aring upon a pedestal of solid quick-
silver. Hitherto as guide he hath led
us on; now clothed with royal robes
us welcome.

"Pilgrims beloved, blessings awa-
 re which as yet the mind, the feeble
 mind of fallen mortals prevaileth u-
 to understand. God, even thy Re-
 deemr, shall manifest Himself to thee
 as He doth not manifest Himself upon
 the planet Earth. There thy Lord
 appeared as Man of Sorrows, havin-
 no place wherein to lay His head.
 Here thy Lord revealeth Himself in
 Divine Paradisical. Lift up thine
 eyes, for now the hour draweth nigh
 wherein He revealeth Himself in the
 midst of Wisdom's temple."

"Glory, glory be to Thee,
God of Love's eternity!
Glory, honor, worship give
To the Lord in whom we live.
God appears in form Divine,
God unveils His throne sublime.
Praise Him, praise Him, praise must
Rise from out our orb of dust.
He alone from dust can raise
Spirit beings filled with praise."

Thus ascends a mighty sea, a swelling ocean of adoration; and now we perceive the magnificent imagery of the temple which hitherto has been hidden from my sight. The unfathomable volumes of planetary history expand and are illuminated, even as in the temple the writings, form an aerial perspective, glorified with statue-forms and picture-images illustrating each achievement of the holy race. Each elemental creation preserved within the Temple of the Victories of Peace, unfolds from its terrestrial to its spiritual degree of manifestation. All floral forms blossom with beauty, distilling fragrance and outbreathing song, are suddenly made manifest in the midst of a terrestrial paradise, which suddenly unfolds, appearing that which seems a spiritual paradise being the founts of immortality.

While the terrestrial paradises glow in all the colors of light, reflecting every chromatic luster, corresponding to every illuminated gem, the trees of life that appear in spirit substance, forming a spiritual paradise unfolding above the terrestrial, reflect a crystal splendor, colorless without a tinge to mar the achromatic splendor.

Seated upon tripods of ivory, arranged in majestic ranks rising one beyond the other in the midst of this magnificence, and on either side of the crystal stream that longitudinally divides the temple, an innumerable company of mighty spirits, the peers or nobles of intelligence, are now present. Beside each of these peers a companion spirit, whose

ty, resplendence and dignified demeanor is indescribable. These majestic beings become more luminous while we gaze upon them.

(To be continued.)

OUTLINES OF CREATION.

EXPOSITION OF THE STATE OF UNFALLEN MAN.

(Continued from page 78.)

1. The fifth and final octave of affections in the nature of the Unfallen, Paradisaical Man is the Artistic or Industrial. The first affection of this octave is the love of Beauty.

2. In the school for instruction of infantile spirits in the Paradise of Innocence, an angel appeared seated upon a throne of communication. He was clad in glorious raiment, adorned with sun-like and star-like radiations. He held in his right hand a sharp stylus, or instrument of spiritual impression corresponding to the ancient implement used for the indentation of words upon papyrus. His left hand rested upon the image of a triune globe revolving in a golden circle.

3. Addressing the paradisaical infants concerning Beauty and the artistic and industrial love thereof, the Angel spoke in this wise:

Beauty is perceived externally as the adornment of the universe, unfolding in forms of Divine Art. Beauty is perceived intermediately as the correspondence of truth, whose harmony typifies the revelation of Divine Wisdom. Beauty is appreciated intimately as the disclosure of Divine Love, whose melodious out-breathings emblematically portray the Infinite Creative Affections of the Lord; for God is Love, and revealeth Himself unto His creatures in Infinite condescension, through disclosures of creative thought wrought in beauty. God the Creator manifested beauty as a universal symbol or disclosure, and maketh the unpolluted and unfallen universe one finite revolving manifestation, receptive of ineffable, universal, incomprehensible perfection. The perfect harmony of the Creative Idea unfolds each incorrupt existing form into a hieroglyph, whose beauty, being united with all forms of beauty throughout all the octaves of creation, utters praise perpetual and communicates wisdom concerning all things created into the unfallen mind.

4. He that dwelleth in God, dwelleth in Love, and whosoever dwelleth in Love, dwelleth in beauty. The first of the ineffable affections of the soul, even the beginning of love, is the love of the Lord in His Being as Divine Man or Infinite Being and Impersonation of Goodness. This brings the beginning of the interior octave of affections in the nature of unfallen man, the unfolding of the Divine Procedure correspondentially establisheth the love of beauty as the beginning of the affections of the finally proceeding octave.

5. Beauty descendeth in seven degrees throughout all forms, elements, manifestations and procedures. The first beauty is the beauty of Archetypal Ideas descending throughout the seven-fold creation unto the ultimate procedures of archetypal form. The second beauty is the beauty of geometrical movement, gloriously manifested in curves, radii, vortices and constellations. The third beauty is the beauty of mind manifest in mind-vehicles, in mind orreries, in domes of consciousness, in temples of the embodiment of Wisdom, in palaces of holy understanding, and in the sensory chambers of delight, whose procedures are music, poetry, melodious speech, and melodious embodiment.

The fourth beauty is the beauty of degrees manifest in chromatic octaves of light descending from the orb-crea-

tion to planetary worlds, and ascending from the effulgence of planets to the center and diadem of creation; manifest also, in beauty of chromatic lusters displayed in flower-forms, prisms, efflorescences, efflorescent crystalizations, atmospheric harmonies, nebulous diffusions, and throughout all correspondences thereunto.

This beauty is also manifest in octaves of the achromatic lights, glorious and ineffable, descending from the throne of Divine Perfection, and illuminating all cerebral domes and all the mental firmament of Heavens. The fifth beauty is the beauty of Sun-spheres, concerning which disclosure is even now in preparation to be made. The sixth beauty is the beauty of Life-spheres, concerning which also Divine Wisdom commandeth speedy utterance.

The seventh beauty is the beauty of ultimatum. This is also the beauty of the beginning. By it the universe which beginneth in the Divine Appearing, ascendeth unto the sphere of disclosure and glorious manifestation of the Lord. But concerning this, utterance for the present time is not permitted to be made. The love of the beautiful unfoldeth through seven inspirations corresponding to the system of seven-fold representations. The first love seeks beauty in holy ascension of consciousness unto the perception of the beauty of archetypal ideas. This love is three-fold. Externally it seeketh archetypal forms, which are gloriously manifested throughout the orbs of the archetypal universe, encompassing each its own correspondential world. Intermmediately it seeketh archetypal principle which unfold upon the surface of archetypal domes of intellect, encompassing the orreries of cerebral thought. But that which it seeketh intimately is not now permitted to be made known.

6. The Love of Beauty is identical with the Love of Form, because all forms throughout the unfallen universe are known in the angelic speech as Beauties, and because all unfold through octaves of embodiment in succeeding procedures of grace and loveliness; and because all from the most minute to the most magnified, are reflections and embodiments of the Divine Idea of the Beautiful.

It is also called the Love of Beauty and of Form, which is one love, and not the love of beauties or forms which are many, for these latter are but as inflorescences of one all-glorious Beauty, which unfoldeth from the Creative Love of the Lord, and is visible in the unity of triune loveliness throughout the mental or archetypal, the cerebral or human, and the external universe.

7. This Love is divided into three degrees in the beginning of its infantile manifestations. The first is love of Beauty embodied in glorious shapes of the Archangelic, Angelic and Paradisaical human Spirits, who in form and movement of holy love reveal the superior attributes of the Beauty of Life, expressed in forms enshrouded in the effulgence of love, ennobled by the proceeding glories of Wisdom, and moving majestic in the transcendent worlds of harmony whose breath is adoration, and whose inspiring movement is obedience to Love Divine.—The second is Love of Beauty embodied in Artistic Creations, the artistic evolution of transcendent ideas of Divine Love and its proceeding harmonies, made manifest through industrial movement of glorified and paradisaical spirits, and enriching with forms, structures, imagery and conceptions of magnificence the groves, gardens, pavilions, temples and sanctuaries consecrated to the uses of each paradisaical family and race. The third is the Love of Beauty made manifest in the picturesque and perpetually varied

forms that adorn with impersonal octaves the paradisaical, spiritual and celestial habitations.

8. Moreover, since all forms, both of life, representation and movement, throughout the unfallen universe, are as component beauties wrought into the Universal Loveliness, therefore the Love of Beauty is a sacred magnet of attraction, by whose universal unfolding each unfallen spirit is caused to sustain sympathetic relations of perception and harmonic intercommunication with the various worlds of creation that unfolds into disclosure from the image of Ideal Loveliness in the creative Logos, even the Spirit of the Lord.

(To be continued.)

EXPOSITION AND APPLICATION OF MELCHISEDEE—CHAPS. V, VI, VII.

(Continued from page 78.)

Man, who is dead in trespasses and sin, may not be approached by God's Spirit direct, for no mortal may see His face and live; therefore Moses when he descended from the mount which was overshadowed with the cloud of glory, had a veil upon his face; for the glory of the Appearing so rested upon him that the children of Israel could not steadfastly behold it for the brightness of his countenance. Thus it is illustrated that heavenly light and truth must be manifested in degree proportionate with the ability to receive, that man in his blindness may not be destroyed by its effulgence.—So then it pleased God in His mercy to provide media for the transmission of His Will to this degenerate race, and thence in due time He is revealed as God manifest in the flesh.

Man, being but a glimmering germ of immortality, and that nearly extinct by reason of sin, hath not ability to look steadfastly upon the reflections from God unveiled, therefore heavenly light approacheth him through that medium best adapted to the capacity, lest that light which is in him be extinguished and thus become so that no condescension in the providence of God's economy may approach him.

And since he could not be approached and quickened into life but through the shedding of innocent blood, which forms a medium for the transference of redeeming grace and immortalizing love, so then he cannot be addressed instructively but by means of a medium for the transmission of intelligence which must so modify and reveal the glory and potency of Divine Truth as to adapt it to the wants and receptive capacity of the beings sought. Therefore the hosts in darkness have been approached and addressed by the Spirit of God through those like unto themselves who have been chosen and prepared as fit subjects for the communication of the intelligence designed in heaven necessary for their redemption. Hence Angels in the form of mortal men communed with Abraham, and God met and addressed him in the form of Melchisedec, a procedure purposely for that especial manifestation which unfolded the mediatorial plan devised for the redemption of the race.

This Melchisedec then who officiated as Priest of the Most High God, became the visibility of that focal reflection which infused into Abraham's soul the principle and procedure of the promise, so that by the Spirit of God which spake using the external organ, both God and Abraham were addressed, and the lost link in the immortal chain was introduced in the mediation, to be finally replaced by Him who in the person of Melchisedec met Abraham and who as Christ the Redeemer hung upon the cross. Therefore the Spirit of that Procedure with Abraham which officiated in priestly capacity and gave unto him the bread

and wine, and received the tribute from him, is also the Spirit of the Messiahship, and being the Mediator for the sinner, is a Priest for ever after the order of Melchisedec, and being God manifest with men, is without father or mother, beginning of days or end of life. And herein is unfolded that which so long hath staid the human mind of which the scripture expressly saith, We have many things to say and hard to be uttered, seeing ye are dull of hearing. In Melchisedec then is the Spirit of that Redeeming Procedure which offereth sacrifice for sin, and having undertaken man's salvation, is a High Priest for ever after the order of mediation between God and man; to reconcile by His conciliatory capacity those who are at variance, and to bring those who are afar off nigh, by virtue of the atonement provided through the immaculate blood offered in the person of Jesus, and who is now sit down at the right hand of God, there to make intercession for transgressors. And being manifest through this means, hath sympathy with the fallen and knoweth how to succor those who are tempted, and is an everlasting High Priest, a perfect Savior, through whom grace and mercy descendeth to man, and men may approach God and live.

The internal of all intellectuality hath its origin in God. The most glorified of all created existences capacitated to approach the throne of Divine Effulgence, receive the breath of His Being as animating fire, and move in the divinity of its loveliness.

This Divine Energy descendeth, a quickening Spirit, organizing and developing terrestrial universes, peopling them with spiritual, moral and intellectual beings of lesser capacity; and in the evolution of these universes removeth in the distance from the center throne of this Divine Procedure, depreciating in majesty and potency of manifestation until approaching the outer periphery of the terrestrial plane. In unfallen man, a being formed externally of clay, quickened into a living soul by the breath of God, unite the principles of the spiritual and intellectual with the material and therefore external. Thus through this creative procedure, immortality hath abode in a material habitation, through which from the Self Proceeding and inner Life of all things by intellectual organism is approached the outer world.

Hence by adapted laws the Spirit descendeth to proximity with the ascending focalty of physical nature, when the elements assimilate, thence inchoating, cause that innovation which blendeth the majestic procedures, and by inversion infoldeth and thence ascendeth through spiritual unfoldings to the attractive source all the intellectually and morally pure. Thus proceedeth the Self-Existent to unfold, purify and quicken anew, and ultimate in His Divine Procedure. In this is epitomized the philosophic statement of that law, by which shall be unfolded to their consummation, the immensities of the terrestrial universes inhabited by spiritual intelligences, and also the infolding and ascension of these into immensities of the spiritual, and thence immensities of the celestial and thence the immensity of the most glorious and divinely pure universe, the embodiment of all universes. These are inhabited in their procedure organically, angelic, cherubic and seraphic beings, to finally adorn the throne of God. Therefore inanimate nature, inhabited and enlivened by the countless and inconceivable hosts of races quickened by Divine energy into being, in her undisturbed revolution ascendeth the immortalizing scale, depending upon the Being of beings, the Life of all living, the Beatitude of all

beatific and harmonious procedures of created existence, purposed in the beginning to encircle, with a halo of glory and adoration's hallowed strains, the Everlasting Throne.

The Center, Creative Life, and Harmony of nature, vast and majestic, is the Unapproachable, Self-existent and Eternal, Father, Creator, Benefactor and Ultimate of all, and who is ever enthroned in the Glory of the Divine Unfoldings of His handiworks.

At infinite distance and disparity from this Center Life of all life, Center Harmony of all harmonies, traverseth the vortices of the terrestrial plane of the universe, evolving lesser universes of vortices, thence universes of inhabitable globes. Upon the outer of these revolves upon its own axis, thence performs its circuit around its center sun, the planet Earth. This planet is peopled with men, formed of clay, quickened by the breath of God into germinal existence, who in His purpose, are to ascend to celestial abodes, and are each a microcosm, in whom is combined and represented the terrestrial, spiritual, intellectual and moral elements of the Universe.

These beings are designed externally and by external procedure to correspond with the external of all things; while internally they are designed to correspond with the internal existence of all unfoldings, by infolding into spiritual life, and thence by spiritual and inner attraction, unfold and ascend toward the Center of all life, the Being God.

The race while thus remote, by reason of sin, inverted the law of their being and severed the inwardly ascending attraction, causing its proceeding spiral to reverse its revolution; thence the spiritual of their nature by this inversion hath inclination to the material, and thus departing from spirituality in this retrogression, it existeth in the external and floateth upon the surface of fragmentary nature. And herein is the fulfillment of that scripture which saith, The wicked are like a troubled sea that cannot rest, whose waters cast up mire and dirt.

In this condition they are seen by the Spirit, laboring like a heavily laden ship in a rough sea, driven by the hurried storms of death, and approaching with fearful rapidity the cataraet where sullen waters pour their foaming floods into the abyss of endless night. And as Adam by sin removed the equilibrium of his being, so in Him the race hath lost their chart and compass, and like a ship without a rudder, are forced by the fearful tempest of warring elements toward the lone channel that empties into the lone regions of the dead. Thus generation followeth generation over these angry waters to the Hades of desolation, and thence if not stayed, would sink to the confines of immortal death, where demonic passion rages, and lost ones wander in perpetual gloom. While the race are thus suffering the fury of the storm, helpless and hopeless, and the sport of the angry elements, the watchman seeth from a distance, walking upon the foaming billows and approaching, the manifestation of the Divine Procedure, who from the midst is heard to say in soft and gentle utterance, Be of good cheer: it is I, be not afraid.

It was this Spirit who approached Abraham, the chosen watchman, in the form of Melchisedec, and encouraged him with offerings and blessings, thus representing the more perfect manifestation to be made by the Captain of their Salvation, who in the person of Jesus of Nazareth should appear in Bethlehem of Judah, and who should contend with the combined force of this tempest in the gulf of death, and with His Divine appearing conquer the king of terrors and leading

The Spiritual Harbinger
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Being derived to the temporal and spiritual. human nature, this Journal will treat of all branches of science, and, while a portion of the columns will embrace the history and progress of the human mind, the general news of the world, it will aim to throw special light upon those subjects which relate to the religious nature and tendency of Man.

It will therefore treat of the multifarious Nations and modes of Worship that characterize Mankind; of their Complexity and Diversity; of their varied Customs and Usages; of their Emphases or Utilities; of the evidences of the False and True; of Hopes and Professions based upon them, both genuine and fictitious; of Religions Theoretic Creeds, Practices, Love and Hate—thereby determining, by their aims, ends, and fruits, to what the Imagination, from inspirations of God, or from longings of the flesh, is impelled.

The World, being furnished with unending rituals and opinions, religious and philosophical, requires discrimination and understanding

To comprehend the revelation from Heaven, to direct the struggling intellect in its inquiries after Truth, its Cause, Source, Means and Modes of manifestation; its varied efforts upon the human mind; the elements of religious law and gain, and their divergent influences; to determine the Being of God, the nature of His dealings with man, and the evidences in confirmation.

While paying due deference to the varied schools of Opinions, this Journal will seek to discover the Landmarks of any schoolmen current in Spiritual Uplifting, conducted through social intercommunication of the

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While devoted to these topics, it will be the especial organ of the interests concerned at its place of publication; stating the motives and reasons which induce removal to the locality; the history, pec-

It will, furthermore, be a faithful record of Spiritual Manifestations; giving publicity to their complete history; stating what they are and profess to be as now unveiled; and the methods by which they propose to benefit the human race; thus proclaiming the origin and nature of the great Interior Unfolding which now interests the civilized world.

☞ The terms of subscription are [payable invariably in advance]

ONE DOLLAR AND FIFTY CENTS for 50 Numbers.
Four Copies for \$3, and TEN copies to one Address for \$10.
Postage 25 cents a year in any part of the Union.

desire to protect all the members. Every friend of the cause is re-
spected to become an active agent for this paper.
Published by JAMES L. SCOTT and THOMAS L. HARRIS,
E. WINCHESTER, Publishing Agent
Mountain Cove, Va. June, 1912


17-Virginia.—At Rules held in the Clerk's Office of the Circuit Court of Fayette county, on the first Monday in January, 1853.
JOSEPH REMLEY, Plaintiff,
vs.
J. N. CHANCERY.

SAMUEL DICKSON, Defendant.
The object of this suit is to attach a tract of land in the county of Fayette, belonging to the defendant Dickson, for the payment of a debt due from said defendant to the plaintiff, and it appearing by satisfactory evidence that the de-

is not an inhabitant of this Commonwealth, it is
 ordered, that he do appear here on the first day of the next
 term of said Court, and do what is necessary to protect his
 interest in the premises. A copy—Teste.
 (44) 4-20 H. M. DICKINSON, Clerk

J. B. Malone, Wholesale and Retail Grocer,
 Commission and Forwarding Merchant, Steamboat Agent
 and Inskeeper, Ten Mile House, Kanawha county, Va.

Received and for sale, 25 hhls New Orleans Sugar, 10 hhls Melanes, 20 sacks Coffee, and a large assortment of Fresh Groceries. Also, a well-selected assortment of reasonable Dry Goods. Jy 13/11

 **Dry Goods, Teas, Coffee, &c.**—Just received from New-York an assortment of **DRY GOODS**, comprising Tweeds, Alpaca, Bombazines, Delaines, Prints, Ginghams, Mullins, Bonnets, Ribbons, and a general assort-

ment of articles adapted to men and women's wear.
Also, men, women and children's Boots and Shoes.
For sale at SAMUEL PIGGOT'S Cash Store, Mountain Cove, Fayette county, Va.
N. B. Teas and Coffees of superior quality. #251f

Clocks, Watches, Silver-Ware, Jewelry,
&c.—SAMUEL PIGGOT, having recently arrived from the
city of New-York, whence he has removed his business, in-
forms the citizens of Fayette and the adjoining counties, that
he has located himself at the store formerly occupied by

Miles Manner, at Mountain Cove, and offers for sale an assortment of **WATCHES, CLOCKS, SILVER WARE, SPECTACLES, JEWELRY,** and all articles usually found under the above branches. He is also in readiness to accommodate the wants of the public by

Repairing Clocks, Watches and Jewelry.
in a thorough manner and on reasonable terms.
N. B. Store closed on the Sabbath (Saturday.) **\$16 50f**

Valuable Farms for Sale.—The subscriber
has for sale his plantation, containing 5200 acres, situated

offers for sale the *Franklin*, containing 2,000 acres, situated in the county of *Fayette*, and lying on both sides of the *James River* and *Kanawha Turnpike*, three miles west of the *Vaughn farm*, known as *Mountain Cove*. It is also but a short distance from the *Hawks' Nest*, a place of wide celebrity for its excellent mineral and *curative waters*. The

farm has upon it about 200 acres under good cultivation, good orchard abundantly productive of the best selected fruit in the country. The meadow and plowed lands are unsurpassed by any in the uplands of the country. There is also a large two story house well finished, with outbuildings, and

berns and stabling sufficient for the accommodation of the Plantation and stage stand for which it is now employed. It is one of the best locations for a hotel in the entire region. It possesses superior water both for quality and quantity, having an unfauling well, a number of living springs, and a

The limping brook running through it. It is situated near the location of the Central Railroad, which will greatly enhance the value, particularly as there will be a depot just below it. The place is also beautified with shade trees, and is abundant in conveniences too numerous to notice here.

Also, another Tract of 800 acres, joining the last mentioned, well watered, having an abundance of timber, two

Also, 400 acres uncultivated lands, adjoining the Cove farm. This tract possesses superior qualities and advantages being situated so as to blend with the interests at the Cove. It is well watered, and abounds with good and useful timber.

Any or all of the above tracts of land will be sold at a low rate and upon reasonable terms. WM. TYLER.
Mountain View, July 1, 1892. 14

WRITING PAPER for sale at this Office.

Harbinger and Journal.

THE DAWN OF JUDGMENT.

A water-drop grows into a thunder-pail;
A spark becomes a flame that hides the stars;
A blood-drop chokes the heart, life's movement wheel;
And rust in time consumes the dangerous beam.

A water-drop reveals the summer rain;
A mote that dims the eye forebodes of death;
The sickle reaps the far extended plain;
The silent palm denotes the yielded breath.

Rejected whippers of Eternal Night
Shall roll in thunder round the fallen world;
The trumpeted quakes of Disclosure Light
In fragments of flame shall be unfurled.

The blood of martyrs slain shall still the earth
And the movement of revolving Time;
The rust of evil rend the iron arch
That vaults the palace of Imperial Crime.

Truth's gathering dews shall roll in volumed waves
From the vast ocean of the upper skies;
And phantom hosts, from spiritual graves,
Darken with death Earth's dim and spectral eyes.

The sharpened sickle of eternal thought
Shall reap mankind as whirlwinds reap the sea;
The heavenly host, appearing unthought,
Shall summon man to meet Eternity.

MOUNTAIN COVE, N. Y., 1886.

SCENES BEYOND THE GRAVE.

Trance of Marietta Davis.

FROM THE MANT OF JAMES L. SCOTT.

Another scene appeared; and how inefficient are all means of communication to convey to human mind its true character! First I saw that came lovely being seated, with a company of his friends, around a table, one of whom leaned upon his breast, and in pure love's tenderest expression looked up into his face while listening to the words that fell from his lips. Mournfully and filled with exceeding sorrow the group looked upon him as he said, "Verily I say unto you, that one of you shall betray me." After which he took bread and blessed it, and break it, and gave it to them and said, "Take, eat; this is my body. For you my body shall be broken." He then took the cup and gave thanks, and gave it to them, saying, "Drink ye all of it; for this is my blood of the New Testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's Kingdom."

Then I heard a mighty Angel whose voice was like the utterance of nature when her forces suffer—saying, "The Son of Man goeth as is written in Him; but we unto that man whom the Son of Man is betrayed; it had been good for that man if he had not been here."

"We to that man; for him it had been good not to have been born. Woe, woe, woe to him who has broken forth in a heavy voice which from many millions in unison speak, pronounced the woe, and the elements of the interior shook like the leaves of a forest when contending with autumnal tempest."

As the echoes of these awful utterances which rolled along the boom of the deep interior closed, the little band arose, and after they had sung a hymn of solemn mood, retired.

Then I saw one of the number, silently and unperceived, withdrew from the lovely band, which moved slowly towards the door of the temple, and as he advanced his movement quick, his step was quick and excited, his visage manifested an inward commotion that burned with consuming fire, the first kindled in the soul by antagonistic elements. At this I wondered. Nor could I perceive by what means a transition so sudden and so great could be effected. Just before I had seen him seated with his friends, and those friends were suffering greatly by reason of the profections of him to whom they looked for counsel and for safety.

They mourned, fearing his departure from them. They leaned upon him as a dependent child leans upon a faithful parent; they had hoped, yes, they had exalted their hope in him: The extent or exact nature of that hope I could not comprehend. Still I saw that in him they had placed great dependence for future good or mighty achievements. And when his words which indicated his departure, had been spoken, they had fallen into despair, and perfect wretchedness possessed them when he declared that one of them should betray him. I heard then in the deepest solitude utterance, "Lord, is it I?" That had been an awful moment, a moment that tried the soul, and that admitted around the scene gloom which gathered around them as a mantle of thick darkness.

In their spirits they grieved when he said, "A little while and ye shall not see me; and again a little while, and ye shall see me, because I go to the Father. But because I have said these things unto you sorrow hath filled your heart. Nevertheless, I tell you the truth, it is expedient for you that I go away. For, if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. I will not leave you comfortless. I will come again to you. Let not your heart be troubled: ye believe in me, believe also in me. In my Father's house there are many mansions; if it were not so, I would have told you. I go to prepare a place for you. I will come again and receive you to myself, that where I am, ye may be also. And whither I go, ye know. The world cannot receive me, because it hath not known me, neither doth it know the Father who sent me. But he that hath loved me, and kept my words, he shall come to the Father, and I will receive him, and I will make him my Father."

Here in God, believe also in me. In my Father's house there are many mansions; if it were not so, I would have told you. I go to prepare a place for you. I will come again and receive you unto myself, that where I am there ye may be also. Yet a little while and the world seeth me no more; but ye see me; because I live ye shall live also. Verily, verily I say unto you, that ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy. And indeed ye now have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man can take from you. These things I have spoken to you in proverb; but the time cometh when I shall no more speak unto you in proverb, but I shall show you plainly of the Father.

These words of promise and of consolation, which He spoke while predicting His departure, they believed; still they were and exceeding sorrow filled their hearts, because He said, "I go away."

They loved Him. He was worthy of all holy love. His words were so full of goodness, and the scene was so distinct from all that appeared empty, vain, or passionate; and there was so much of unselfish love and tenderness, paternal care manifest from Him and their humble reliance, that from these came my wonder was greatly excited, and I was involved in mystery while seeking for a cause sufficient to induce any one of that high company to withdraw and hasten to an opposite shore and to become actuated by excitement so much the reverse of that manifest by him who had left to seek out and entirely different associations.

While my spirit pondered I heard the angels who instructed the infants say, "In what thou seest behold the nature of good and evil contrasted. That little band was the company of the Lord's disciples who met with the savior with Him, the evening before His betrayal. He who addressed them was the Redeemer, who knowing that His 'hour' was at hand, and also who should betray Him, prepared their minds for their trial and predicted the events which were to follow. He who so strangely withdrew was Jesus Iscariot, who betrayed his Master for thirty pieces of silver."

"Observe more minutely this scene as it passes, and the two great principles which are operative with man in a fallen state shall be unfolded themselves as to improve you by its purpose and ingrain the being with the solemn truth as unfolded."

The angel again withdrew, and he who was called Judas appeared, and was seen just entering a council-chamber where were gathered the chief priests and elders of ancient Israel, who at the time of the Lord's passion conspired to take Him and put Him to death, and thus bring upon Him and His Cause perpetual scorn and blasting ignominy. And on how changed, how entirely changed! His spirit was the opposite of that which had appeared in the room set apart for the Last Supper. His outward expression bespoke inward rage, the burning rage of a malicious heart, a heart grievously malicious and desperately wicked. At this time a pale light flashed over his head, which revealed a group of demonic spirits. These urged him onward by their vindictive inspiration. They manifested all that can be conceived as the embodiment of evil which composes the elementary being of the Arch Fiend; who is the foe of all good; the destroyer of peace; the instigator of crime; the enemy of right; the soul-slaying Satan. These poured forth their breath, yes, their bellicious inspiration, and by the power of their will surcharged him with the hate they desired to manifest toward the Son of Man.

As he entered the room, the priests arose, and with smiles, such smiles as malice with a hope of revenge inspires, greeted him. Then the chief priest, addressing him, said, "Welcome, Judas, friend of right, friend of God's ancient Church, the law of Moses and the people of this ecclesiastical kingdom. He whom the rabble call Jesus, and whose ignorant followers call the King of the Jews, by his detumescence, has long been worthy of death. He has sought the destruction of this beloved city, the city specially favored of God. And the great Temple he has prophesied to destroy; to put down the authority of the Church; to change laws and customs; upon the ruins of Jerusalem's kingdom to establish his own. He calleth himself God. He is a blasphemer against high Heaven, and mocks the Throne of the Eternal. He presumes to call us hypocrites; even those whom God by His right hand hath exalted as teachers in Israel, he calleth blind leaders of the blind. He hath charged us with having the keys of the Kingdom, and for our love for sin refusing to enter into life, and by a vile nature and love of power of keeping them from entering who are willing. Surely he is worthy of death." "Ye, worthy of the most ignominious death," uttered in unison all who were present.

"This man is drawing with him the credulous, the ignorant, the visionary, and those who are dissatisfied with the Church," continued the priest; "and by his peculiarly adapted nature to work wonders, he hath deceived many who are worthy of a better calling." Then addressing his friends, he continued: "But these will soon become conscious of his imposture; and will call him for him who first discovered the true character of this vile deceiver, and shall bring him before the people. Upon such a one the nation shall bestow great honors, and lasting blessings shall be upon his head." "And lasting blessings shall be upon his head," repeated the associate priests.

This was sufficient to inspire Judas with the desire of being first in the undertaking. Whereupon he proposed to excuse his proffered aid to deify his Master into the hands of any band which the priest should then commission for that purpose, upon the condition, which appeared to have been previously considered, of his receiving thirty pieces of silver.

(To be continued.)

Selected Miscellany.

THE HEART OF UNBELIEF.

Never without sin or ere dawning gloom
Lament and chill and probable, by stars,
Where at the Altar, lo! within a tomb,
Pale watcher of the dead lie!

Each beautiful belief whose living form
Within the spirit's Pathos rose embold;
Each Faith whose radiant wing shed sudden morn
Upon the blighted mind;

Each Hope that stood with angel-finger spread
And pointing to the limitless sky,
Revered in hours with inspiration fed.
The Soul's great destiny—

All to that suffering heart had died,
Filling with spectral shades the haunted breast,
And left him in the midnight sorry track,
Watching their awful rest.

Grave seen to about the grave, like deep to deep,
The blind words were in the listening soul,
And a voice came as death came following sleep
—There is no soul, no God?

"No Soul, no God?" it said for evermore
Burst, surging up his rigid lips of stone,
Like the wild breakers, on some watery shore,
Making perpetual moan.

Wondering I gazed and mused and wept the while,
When lo! a Shape passed before my face,
And the calm beauty of his person smiled
With day-dream all the place.

"Wouldst thou know," he said, "why Pain and Fear and Night
With dark and deadly pictures o'er him sweep?
Learn thou that his clouds heaven from human sight;
He served as he doth reap!"

"Doubt is the eternal shade by Evil cast,
The vision and the faculty decay,
Only the truth of his spirit's vast
Through Ape and Chimera."

"Fail the eye in cloud with gloom grown,
Heard the full tale of Truth's immortal hymn,
The heart where living virtue bloom alone,
God's Angels enter in!"

"Write the great law in alphabet of flames,
Shed in with prophesy and pain shown:
Doubt's awful temptations 'mid the mists of shade,
The Pure alone can God!"

Spiritual Manifestations in Germany.

Experience of the Seeress of Prevorst.

It has been mentioned that Mrs. H. and her family frequently heard a sound resembling a triangle, and about the same period, saw a female form, which latterly appeared with a child in her arms, and with a peculiarly aspect. The following apparitions seem to have some connection with this circumstance: On the 6th October, 1827, as I and other persons were in Mrs. H.'s chamber, she opened and then closed, but although we immediately watched we saw nothing; she could have done this; and it is unnecessary to observe that, though a door may open to a spirit, it will not admit again without there be a draught, or some impulse given to it. Presently afterwards we heard a sweet, musical sound in the air of the room, which, like some minutes, but nothing was to be seen. On the following morning, Mrs. H. being in her room with only one person, the same sound was heard, and presently after she saw a female form at the door which led from the ante-room into her chamber. The figure was tall and thin, not old, and attired in a brown robe, which had many folds; on her head was the veil which the female specters always appeared in. On the 11th the same thing occurred after the bed had been aired, and, at least, a sound which resembled saw, and Mrs. H. heard the figure distinctly—"Who sits in darkness, as I do, endures great torment." On the next day it came again, and advanced farther into the room, but said nothing.

On the night between the 15th and 16th, Mrs. H. was awakened by this figure standing by her bedside, and saying—"I would be happy, and I know I can only become so through my Redeemer. He can I appear, Him?" Mrs. H. answered—"Through earnest and continual prayer for grace and forgiveness," whereupon the female disappeared. On the night of the 17th the same figure, at one o'clock, saying—"Will you pray with me?" and Mrs. H. now recognized her as the specter she had seen at Oberstenfeld with a child in her arms, and sometimes accompanied by a man. She became alarmed, and said—"Pray for yourself, I can not pray with you." She then, whereupon the specter looked sad, and departed.

On the night of the 1st November, she came again, and asked some questions which had reference to the specter with whom she had appeared at Oberstenfeld, and in the morning Mrs. H. had forgotten what it was. On the night of the 27th, the specter returned, and again asked her to pray with her, which Mrs. H. refused; when the specter said she would not do so, but that she would make her prayers available, and that she was afraid of her, and it would make her ill.

On the 30th November, at seven o'clock, as her family were sitting at Oberstenfeld, her brother saw this same specter, whom he had often seen before, pass through the door of the room. On the night of the 4th, she came again, with her arms crossed on her breast, and looked sadly and sadly at Mrs. H. On her appearing some nights after, Mrs. H.'s child saw her, and at first laughed, pointing to her as somebody he knew, but immediately after he laid himself back on the outside of the person who carried him, as he was afraid. It appeared that he remembered having seen her at Oberstenfeld.

On the night of the 13th, the specter came again, but clothed in a white robe, and she said—"The

time is come for me to know that Jesus Christ is my Father, the Son of God." Mrs. H. said—"What time is this?" She answered—"It is the time when we see the happy spirits keep their festival. I know that man can only be moved through God's mercy. Pray for the strengthening of my faith." Mrs. H. prayed with her earnestly; after which, she appeared to her no more.

Four years after this had happened, and two years after Mrs. H. died, the following circumstance occurred at Oberstenfeld, which may serve as some proof of the reality of the specters seen by Mrs. H. and that they were not subjective—as is to those who are not determined to reject these facts altogether, because they are contrary to their notions of God and the world. Some years after Mrs. H. had quitted Oberstenfeld, the magistrate Pfaffen came there, and purchased one of the old cathedral walls, which he rebuilt. Under the cathedral was a cellar, of which he had the use.

Before proceeding farther, we must mention that Mr. P. never saw the Seeress in his life—never had read her history, nor heard of this instance of her ghost-seeing; and, before he went there, all her family had left Oberstenfeld. He was thus ignorant and unsuspecting of the whole affair. He is a healthy man, enlightened and educated, no hypocrite, and no believer in ghosts. The following story, which he vouches for on his honor, should at least make the doubt pause. It is easy to pronounce on these things, with a pen in your hand, by the freese, but how few, for the love of truth, will take the trouble to travel a few miles to see the parties concerned, and investigate the facts. When Seeress was alive, and these things talked of, did any of those, who now write volumes of refutation, ever take the trouble to see her and hear her, and examine her themselves? No; they sat at their desks, and yet consider themselves better able to pronounce on these facts than the calm, earnest, profound psychologist, Eschenmayer, who examined everything on the spot, and in person, and thought nothing of taking a journey, in the depths of winter, for that purpose. So, only on each subject can truth be elicited. Learning and speculation cannot supply the place of personal investigation. I return to my story—

"As I one day," says Mr. P., "went into the cellar under the cathedral, I heard a knocking behind one of the barrels, so loud and distinct, that concluding it was the cooper at work, I called him, but there was no answer; whereon I sprang behind the barrel, but could see no one there, nor in any part of the cellar. I left the place without discovering the mystery; but I had no suspicion of any supernatural cause, and had of all did I think of specters. I frequently went into the cellar afterwards, but heard nothing, and lastly, I entirely forgot the circumstance, when last year (1830), at Whit Sunday, I had occasion to go there as the sacrament was being administered in the cathedral above. My thoughts were far enough from ghosts; on the contrary, I was thinking of the sacrament, and the words of the priest, when, I could distinguish, when, as I was passing from barrel to barrel, as my business required, I beheld, with astonishment, a female form in a white antique dress, spotted with black, with a veil on her head and a child in her arms, coming towards me. She passed me, ascending the cellar stairs, and when half way up, passed as if for me. I was in full possession of my senses, and I followed her halfly, trying to summon courage to speak; but I could not, and she vanished through the stone wall of the vault. What I felt was not so much terror, as amazement, especially at the wondrous beauty of the child. I locked the cellar door, and immediately afterwards, returning in company with my assistants, we searched every part of the vault, but could discover nothing. For the three following days, though I went to the cellar, I saw nothing; but, on the 4th, I saw the specter with the child as before, but on this occasion, both her veil and her robe were black. But now, instead of surprise, as at first, I was overcome with horror. I hastened above, and I was long before I recovered the effects of a terror which I never speak of again. Though I went to the cellar almost daily, for a year after this, I never saw the figure again." A relation of Mr. P., who frequently entered the cellar, says he never saw anything, but he frequently heard footsteps near him, or preceding him.

This is the narrative of an honest, impartial man, who is no somnambulist, and who never knew the Seeress. When any second person saw the specters that appeared to Mrs. H., the unbelievers say that their imaginations were infected by her; but what can they say when a man, who never saw her nor heard of the circumstance, meets the same figure years afterwards in the same place? They will say that, as the contagion of the plague hangs about a place for years, or may that of this strange insanity, especially in closed up cellars; and others more learned will protest, that the specter was a nerve-projected form, produced by the aim spirit and the particular condition of Mr. P. at the moment; or that even the nerve-projected form, which proceeded from the Seeress some years before, may have passed from her bed into the cellar, and there be still visible to such an aim spirit, and they may account for the knocking in the cellar, while a third party will attribute the whole to Mr. P.'s excited brain, who had doubtless heard that the cellar was haunted by such a specter, and who saw it under the influence of the same wine which he went there to taste. But must be remembered that Mr. P. did not, the first time, believe it to be a specter that he saw, and that he felt after four nor horror, but he saw it a second time. But these are the refuge of the wise and understanding, who will believe in nothing rather than in specters, whose existence does not conform with the system of nature they have established for themselves.

The Spiritual Harbinger

And Mountain Cove Journal.

A WEEKLY PUBLICATION.

Devoted to the publication of all communications, religious, philosophical, and scientific, and to the dissemination of all information, and to the promotion of all reforms, and to the advancement of all science, and to the improvement of all art, and to the elevation of all mind, and to the exaltation of all soul, and to the glorification of all God.

Published by JAMES L. SCOTT, at Mountain Cove, N. Y.

It will be seen from the above that the Harbinger is a publication of a high and noble character, and one which will be found to contain all the information and science and art and mind and soul and God which the human mind is capable of receiving.

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